# A sermon

NO LESSE FRU-
teful, then famous. Made
in the yeare of oure Lorde
God. M. CCC. lxxxviii.
In these our later dayes
moost necessary to be
knowen. Neyther
addynge to nor
dymynyshyng
from. Save
the olde
&
rude
englyshe
therof men-
ded here and there.

## ¶ To the christen reader.

TO Christen reader, while the worlde not slūbred, but routed & snorted in the depe & dead slepe of ignorancye, some lyuelye spirites were wakynge, and ceased not to calle vppon the drouspe multitude of mē, and to styrre them vp from the longe dreames of synfull lyuynge, that ones at the last they wold crepe out of darkenesse, & come forth to the hote shynyng sunne of goodes worde, that both the fylthye mystes of theyr hartes myghte be dryuen awaye, and also theyr heuye and dyenge spirites, recreated, refreshed, an quickened. So that no man can alledge that in anye age there wanted preachers

preachers of goddes worde. For he that kepeth Israell slepeth not, ne slombreth. And thoughe thorowe hys secrete counsayl, he sendeth more labourers in to hys hazuelle at one tyme thē at another, yet he hathe euer som to wede, to reape to gather sheues togyther in to ỹ barnes of euerlastyng life. Reade therfore diligētly thys lytle sermon so longe sythens wrytten, and thou shalte perceyue the same quycke spirite in the authoure thereof, that thou nowe mercyeleſt at in other of our tyme. He sharply, ernestlye, and wyttely rebuketh the synnes of all sortes of men, and speaketh as one hauynge auctorytye not, and as the scrybes, and pharisees, whyche wyth theyr leaded, and blūt dartes coulde neuer touch the quycke, though they haue

occupyed, and worne the pul-
pettes so many yeres. The
worde of God is lyuelye, and
mighty in operation, and shar-
per then any two edged swerde
and cutteth euen vnto the di-
uision of the soule, and of the
spirite, and of the ioyntures,
and mary, &c. wherfore eftsons
Hebr. 4. I exhorte the to reade thys ly-
tle treatyse diligently, and not
onelye to reuerence antiquitie,
and the lyuelye spirite, and
worde of God therin,
but also to lerne,
both to ac-
know-
ledge
and more ouer to a-
mende the wyc-
kednes of thy
lyfe.

Redde rationem villica-
tionis tue. Luce. xvi.

CHriſte the authour and do- Math. 20
ctoure of all truth, in hys
goſpel, likeneth the kyngedome
of heauen, to a houſholder,
ſaieng on this wyſe. Lyke is the
kyngedome of heauen to a hou-
ſholdynge man, that wēte forth
fyrſte in the morninge, to hyre
workemen in to hys vyneyarde:
ſo dyd he about ỹ thyrde houre,
the ſyxthe, the nynth, and the
eleuenth. And as he found men
ſtanding ydle, he ſayed to them:
why ſtand ye here vnoccupied?
Go ye in to my vyneyarde and
that, that is dewtye, I ſhall
gyue you. And when the daye
was ended, he called hys ſte-
warde, and bad that he ſhulde
gyue euery man a pennye.
Spiritually, thys houſeholder

is our maister and lorde Christ the trew housholder, and head of hys churche here in earthe: whiche calleth men in dyuers houres of the daye, that is in dyuers ages of the worlde. As in the tyme of nature, he called by inspiration, Abell: Enoch, Noe, Abraham, and other lyke. In tyme of the olde lawe, he called Moses, Dauid, Esaye, and Jeremy, wyth the prophetes. And in the tyme of grace he called the apostles, martyrs confessours, and virginis. He called also some in chyldehode, as Johan Baptiste. Some in theyr youth, as Johan the Euangelste, some in myddle age, as Peter and Andrewe: Some in theyr later dayes. As Gamaliel, and Joseph of Arimathye. And all those be called to laboure in the Lordes vyneyarde

that

that is hys churche, yea and that sundrye wayes. For ryght as ye se, that in trymmynge of thys materyall vyne, there be dyuers labourers. For some cutte away the braunches that be voyde. Some vnderset, and laye abrode the vyne: yea, some pare awaye the olde earth, and laye new to the roote, whiche offyces, all be so necessarye to the vyne: that yf anye of them fayle, or want, it shall be eyther let, or vtterly destroy the growynge of the vyne. For onlesse the vyne be cutte, she wyl waxe wylde, excepte she berayled vp and layed abrode, wedes and nettels wyll soone ouer growe her. And yf the rote be not fatted wyth new and fresh donge, for feablenesse, she shall ware barreyne. No lesse nedefull in Christes churche be these thre

offyters, Preesthode, knyghthode, & labourers. To preestes or preachers, it behoueth to cutte awaye the boyde braunches of synne, with the swoorde of Goddes woorde. To knyghtes it falleth to let wronges, & the hestes to be done, and to maynteyne Goddes lawe and them that be teachers there of yea and to keepe the lande from insurrection, and inuadynge of other landes. The labourers must labour bodyly, and wyth sore sweate, get out of the erth bodylye sustenaunce bothe for them selfe and for other. And all these estates be so nedefull to the churche: that none maye well be wythout other. For yf Preestes wanted, the people for defaulte of knowledge of Gods word, wolde waxe wilde in vyces, and so dye goostlye.

And

And were not knighthode, and men to rule the people by lawe and hardnes, theues and enemyes wolde so encrease, that no man coulde lyue in peace. And but for labourers, bothe preestes and knyghtes must become artyficers, plowmen and heardes: or elles muste for defaute of bodily sustenaũce, dye. And therefore sayeth the great clerke Auicenna. That euery vnreasonable beast, yf it haue that, that nature and kynde hath ordeyned for it, as kynde gyueth it, is sufficyent to lyue ther hym selfe, wythout anye other of the same kynde. As yf there were but one horse, or one shepe in the worlde, yet yf he had corne and grasse, as nature and kynde hath ordeyned for suche a beast, he shulde lyue wel ynough But yf there were but

Auicena.

Compa-
ratio.

but one man in the worlde, al-
thoughe he hadde all the good
that is therein, yet for defaute
he shulde dye, or hys lyfe shulde
be worse, then yf he were not.
And the cause is thus: for that
thynge that kynde hath ordey-
ned for mans sustenaũce, wyth
out other preparynge, or alte-
ryng then it hath of kynde, ac-
cordeth not to hym. As yf a mã
haue corne, as it commeth from
the earth, yet it is no meate ac-
cordinge to him, vntyll it be by
mans craft chaũged into bread.
And though he haue flesshe or
fysshe, yet whyle it is raw, and
not by mans labour sodden,
rosted, broyled, or baken, it ac-
cordeth not to mannes suste-
naũce. Eũe so the wol that the
shepe beareth muste nedes by
dyuers craftes be altered, and
chaunged, or it be able to cloth
any

anye man. And trewlye a man by hym selfe shulde neuer do a those thynges. And therefore sayth thys clerke, that it is nedefull, that some be husbande mē some men of occupations, some marchauntes to fetche that, that one lande wanteth, from another, where as is plentye.

And surelye thys one thynge shulde be a greate cause, why euery estate shulde loue other. And men of one crafte, shulde neyther hate, neyther despyse men of an other crafte. For one of them is so nedefull to another, that oftentymes, those craftes that seme moost vnhoneste, myghte worste be forborne. And thus I dare saye, that he that is not labourynge in this worlde, either in prayinge and praychynge, as behoueth preestes, for the healthy of the

people,

people, or in defendynge the causes of the nedy, in fightyng against tyrauntes, and enemies which is the office of knyghtes or in labourynge on the earth, that perteineth to the cõmons. when the daye of rekenynge shall come, that is the ende of this lyfe, ryght as he lyued here wythout labour or trauayle, so shall he wante there the reward of the penny, that is the endelesse ioyce of heauen. And as he was lyuynge here, after no state, nor order, so shall he then be put into the place, wher is no order, but euerlastynge horroure and sorowe: that is
Iob.10. hell. Wherfore euery man se to what state, God hathe called hym, and lyue therin by labour
1.Cor.7. accordyng to hys degree. They that be labouring mẽ, or craftes men do it trewlye. yf thou

be

be a ſeruaunt, or a bondeman, be ſubiecte, and lyue in drede, to dyſpleaſe thy maiſter or lord for Chriſtes ſake. If thou be a marchaunte, diſceyue not thy brother, in chafferyng. If thou be a knyght or a Lorde, defende the poore and nedy man, from ſuche as wolde harme hym. Thou beyng a iudge or a iuſtice go not to the ryghte hande for fauour: nor into the lyfte hande to punyſhe for hate. Thou that art a preeſt then: Inſtructe prayſe, and reproue. Inſtructe the ignorannte, prayſe the obedient, and reproue the diſobedient, to God. Thus euerye man laboure and trauayle after hys degre. For when the euenynge cõmeth (that is the ende of thys worlde) then ſhall euerye man take rewarde good or bad: after as he hath laboured here.

1. Pet. 3.

1. Thel. 4.

Pro. 8.

2. Tim. 4.

Theſe

These be the wordes, that I haue take to entreate vpon. And be thus moche to saye in englisch. Come giue a rekenyng of thy baylywyke. Christe the authoure of pytie, and louer of saluacion of hys people, in the proces of the gospell enfourmeth euerye man, that is hys baylye, by the ensample of a baylye, that he monysheth, to prepare hym selfe to make his aunswere, and to giue a rekenyng, of suche goodes as he hath receyued of goddes hande when the daye of so strayte a rekenynge shall come, that is, the daye of dome. And so I at thys time, through the helpe of God, folowynge hym that is maister of so greate authoritie, bycause I knowe nothynge, that shulde moze drawe awaye mans vnreasonable loue, from the vayne, t

tran-

transitory ſoye of thys worlde, then to haue in mynde, ỹ dreadfull rekening, ſo farre as god permytteth, That at thys tyme, wil ſhewe you howe you ſhall diſpoſe you, to auoyde then goddes yre, and vengeaũce: when there ſhal be ſo harde iudgemente, that we ſhall accompte for euerye ydle worde, that we haue ſpoken. For then ſhall be ſayd vnto vs. And we ſhall haue no power to go backe.

Come gyue a rekenynge of thy balywyke. Nota.

But for further proces of thys fyrſte parte of thys ſermon, knowe you there be three balywykes, that ſhall be called to thys ſtrayte rekenynge. The fyrſte ſhall aunſweare for hym ſelfe, and for other. And they be preeſtes, that haue ouerſyghte of cure of mans ſoule. The ſe-

conde,

conde, tempozall lozdes, that haue the gouernaũce of people. And the thyrde baylye shall accompte foz hym selfe, oz at least haue much lesse charge then the other. And that is euery Chrysten man foz that he hath receyued of God. And euery one of these shall answere to thre questions.

The questions.

The fyrste question. Howe hast thou entred? The seconde Howe haste thou ruled? The thyrde, howe haste thou lyued? And yf thou can assoyle these thre questions, and dyscharge the of them. Was there neuer earthly lozde (without comparison) that so rewarded hys seruauntes, as thy Lozde wyll rewarde the, that is to saye, wyth lyfe and ioye euerlastynge. But on the other syde, yf thou nowe regardynge not thyne owne welth

The first
Seconde
Thyrde.

welth, take no hede of thys re-
kenynge, yf death take the so-
denlye, so that thou passe hence
in deadly synne, and euyll lyfe,
and haue not amended (as thou
knoweste not, what shall be-
falle the.) All the tongnes that
euer were, or shall be, can not
expresse, the sorowe, and woo,
that thou shalte suffer. Ther-
fore the desyre of so greate ioye
and the dreade of so greatte
payne (thoughe the loue of god
were not in thyne herte) shulde
make the to thynke euermore,
that thou shalte gyue a recke-
nynge of the balywyke. Ther-
fore as I sayde. The fyrste que-
styon, that shalbe proponed to
the fyrste bayle (that is a prelate
or curate) is thus.
Howe hast thou entred. Frend
howe entredeste thou hyther,
who broughte the into thy of-

fyce, truthe or symony. God or the deuyll, grace or money, the flesshe or the spirite, gyue nowe thy rekenynge yf thou can, yf thou canne not, I councell the without delaye, to learne. For in case thou be called thus or it be nyght, and them for to stande dombe for lacke of knowledge and for cõfusion of thyne owne conscience, thou shalte fall in to the sentence that here ensueth. Bynde his handes and fete and caste hym into vtter darkenesse where is waylynge, and grentyng of teth. Therfore I cõsel that thou aduyse the well, how thou wylte aunswere to this questyõ, how hast thou entred: whether by callyng, or by thine owne procuring for that thou woldest labour in goddes gospelle or for that thou woldeste be rychely arayed: aunswere to

thyne

thyne owne conscience nowe, as thou shalt or it be longe aunswere to God. Thou that hast taken the order of prestehode on the, whether thou be curate, or noo, who styred the to take so hyghe an estate vpon the whether bycause thou woldest lyue in goddes contemplation, and studye of goddes worde, to instructe the people, or for to lyue a delycious lyfe of other mens swete, and thy selfe to laboure neuer a whytte.

And here myghte, I aske a question, why also sette menne theyr chyldren to scole: whether for to get them greate auaunce mẽtes: or to make them the better to knowe god and to serue him: This theyr entention men may se openlye, by the sciences that they put them to. For they set them to the Canon, Ciuill, Questio. Solutio.

or to the temporall law, not as to be ministers of Justyce, to defende the poore in rygh̄t. &c.

But bycause they thynke, that these scyences shall be meanes to make them great men in the worlde. And why be there so fewe put to learne the word of God and to be preachers therof, but that there is not suche gaynes as is in the other. And so care they lytle on bothe partes, for godly lyuynge.

Obiectio.

Solutio.

And truth it is, that sayntē John. Chrisostome sayeth, parentes be louyng to the bodyes of theyr chyldren, but the soules they regarde not, they desyre theyr welfare in this worlde, but they passe not what they shall suffer in another. Some ordeyne great fees for thē here, but none ordeyne they them to godwarde, the losse of theyr bo-

Johēs crisostomus Homelia 27.

dies

dies they wyl sore bewayle but the helthe of theyr soules they make no rekening of. If they se them poore, they sorowe and syghe, but though they se them synne, they make no maner of moone. And hereby they shewe that they broughte forthe the bodyes, but not the soules.

And nowe to speake againe of preestes, yf we take hede truly we shall perceyue greate abhominatiõs that ben scattered in the churche nowe adayes, by and amongest preestes, we shall well perceayue (I saye) that they come not in to Chrystes foolde by Chrystes callyng for to prokyte but by other meanes and wayes, to gette theym selfe worldlye welthe. And this is cause of manye errours, amonge the people. And therfore it is wrytten in the booke, of

Notes.

mournīge: Where the Prophet speaketh thus to God. The enemy hath putte his hande to all thynges to hym desyrable.

For that he hathe sene a certayne people lawies entrynge in to the sanctuarye, of whiche thou haddeste cōmaunded that they shulde not entre, that is to saye, in to the churche. The enemye is Sathanas, as hys name soundeth, that hathe put hys hande to all that hym lyketh. For what synne myghte the fende, by all his craft or engyn, haue sowen amonge men. that is not nowe adayes vsed? whenne were they so greate in haste, as thei be nowe? In what plētye is Pryde, Enuye, wrathe, and Couetyse? And lykewese al other synnes. And wherefore thynkeste thou?

But for byeause there be lawles

les people, entred into the Temple, that neyther in theym selfe kepe the Lawe of God, nor can teache other. And to all suche saythe God by the Prophet Osee. For that thou hast put away conynge, or knowelege of Godes wyll, I wyll put the awaye, that thou shalte vse no preesthode to me. Osee. 4.

Perceyue that God and holye scrypture, expressely here forbyddethe men, to thestate of preesthode vppon theym, but yf they haue conynge that nedeth or behoueth them. Thou then that canst nother rule thy selfe, nor other, after the lawe of God, beware howe thou wylt answere God at this dreadfull dome, when he shall say to the, Come gyue a rekenynge of thy Baylywyke, The seconde question, that any Prelate or Cu-

rate, muste answere to, is this. Howe haste thou ruled (that is to saye) the soules of the subiectes and the goodes of poore men, gyue thy accompt. Fyrste howe thou haste gouerned goodes flocke committed to thy Cure: As a herde, or as a hyred man, that doth all for his bodely hyer. As a father, or as a wolfe that eateth the shepe and kepeth them not. Saye on and tell me, saye whome haste thou turned frō theyr cursed lyuyng, by the deuoute preachynge and good ensample. Whō haste thou taughte the lawe of God, that was before ignorāt. There shal be hard a greuous acculyng of fatherles chyldren and a streyt alledynge of al the flocke that thou haste take of them thy lyuynge, throughe theyr labour, & swete and do nothing therfore

But

But let them go a straye, wandynge for pasture and water, and none gyuen them by the. Directly gyue thy rekenynge, how haste thou ruled and spended the goods of these poore mē Howe shalt thou trimble with horryble feare, then thynkeste thou, heare what sayntē Barnarde sayth, thzettenyng Clerkes, and thzettenyng ministers of the churche. They be in the place of sayntes, and they do wyckedly, in that they not holdynge them contente with wages that are sufficyent to theyr necessaries, but the ouer plus, that neadye shulde be sustayned by, they be not ashamed to waste in the howses of theyre pryde and lechery witholdynge to theym selfe wyckedlye, and curfedlye the lyuynges of poore men, with double wyckednesse tru-

Barnaudus.

trulye. Fyrste they do synne, for they robbe other men of theyre goodes. Furthermore, for that they misuse holy thynges i their vanytyes, and in theyr wyckednes. Euerye suche vaylye therfore beware, for to the last farthyng thou shalt reken and gyue accompte. Thynkeste thou thenne, that thou shalle not be dysalowed of God, for that, that thou hast myspended. And in bryngynge vp of yonge ydle felowes nourysshed or taughte as it were in a schole, to blasphеme. God in all maner of poyntes of euyll lyuyng, in feadyng of fatte palfreys, of houndes and of haukes (and yf so be that is worste of all) on lecherous women. Here, what is sayde of such. They haue ledde theyre dayes in vanitie and in welthe and in a momente they

be

be gone downe ïto hel. Thinke not therfore, but that thou shalte rendre streyghtlye the accompte of thy baliwyke, The thyrde question that he shal answeare to, is this. Howe haste thou lyued. what lyght of holyues hast thou gyuen & shewed to the people in thy lyuynge? what myrrour haste thou bene vnto them. Nowe gyue thy rekenynge, howe hast thou lyued as a good shepeherde, goyng before his flocke with good ensamples, or as a lewde person. as a man or best, it is to woder truelye to se howe the lyfe of preestes is chaunged. They be clothed lyke lordes & knyghtes they speke as vnhonestlye as any rybaulde or harlot, as couetously for gaynes do they procure as any marchaütes. They ryde like Princes. And all this

that

that thus is spente is of poore mens goodes, and of Christes herytage. Therfore sayeth a holy doctour, the clay of Egipt is toughe stycking and medled with bloode, and the slattes, were harde to be vndone, for they were taken with the fyre of couetous, and with the layre or erth of lustes. In this poynt do trauayle ryche men, and in this watche they, lyeng awayt for poore mē. In thys trauayle prelates, that be blynded with to moche shynynge of ryches, that make theym houses lyke churches in greatenes, and superfluous aboundaunce of all thynges, that with dyuers paynturs, coulour they theyr chābers, and with dyuers sylkes and clothinges in sōdry colours make they ymages gaye, but the poore man for defaute of

Nota.

clothes

clothes beggethe, and with an emptye whome dothcrye at the dooze. And shall I saye soth sayeth this doctour. Ofte tymes these pooze men be robbed foz to cloth stockes and stones. To suche speketh the Prophet Esai, who arte thou here, oz as who arte thou here. Here thou arte occuppeng the place of Peter: of Paule, of Thomas, oz of Martyne, but howe, as Judas was amõgeste the apostles as Symon Magus amongest the dyscepples, as a cãdel newly quenched, that sewmethe ouer all the house, in stede of a lyght lanterne, and as a smoke that blyndeth mens eyen in stede of a cleare fyze, yf thou contrarye thus the maner of lyuinge that Chryste and hys apostles left to preestes. Therfoze sayeth the Prophet Jeremye. The haue

Esay. 22. Quid tu hic, aut quasi tu hic.

entred,

Iere.31. entred, and they haue had, and they haue not bē obedient with fals tytle and corrupte intētiō, they haue entred, thei haue had poore mennes goodes, to their mysusynge. And they haue not beene obedient to God in their lyuynge. Therfore it is wrytte, that they shall haue the herdest dome. A harde dome or iudgement, for that they haue misentred, a harder iudgemente, for that they haue mysruled, the hardest iudgement, for because they haue so curstedly lyued, beyonde all other, wherefore I counceyle the betymes thynke howe thou wylte make thy rekenynge.

Capi.6.

The seconde bayly, that most answere for hym selfe and for other, is he that hathe the rule of any Realme, prouince, shyere or countreys, as Kynges, Pryn-

ces,

tes, Mayers. Shyryffes and Iuſtices, and theſe ſhall alſo aunſwere to thyꝛe queſtions, the fyꝛſte howe haſt thou entred in thy offyce? whether to pꝛofyte the people to deſtroye falſhed, & further trueth? oꝛ foꝛ deſyꝛe to obtayne therby, woꝛldly woꝛſhyp, and rycheſſe? yf thou take ſuche an offyce moꝛe foꝛ thyne owne woꝛdely pꝛofyt, then foꝛ to helpe the commune welthe, thou arte none of the perfecte mẽbers of the churche, but arte a tyraũt. And it is to be feared leſte there be manye that deſyꝛe ſuche eſtate. Some that they may be enhaunced with ryches, and ſome that they myghte the rather oppꝛeſſe ſuche as they hate, and ſome be enhaunced in taking gyftes, whereby they ſpare to ponyſſhe, thoſe that haue treſpaſſed, and ſo make

then

then perteyners of theyr synnes and for bribes they worke all thynges. And many such, when they be so hygh in offyce, thynke not that they be poore mẽs sonnes brethrenne and seruauntes to the defence of the comẽs but thynke theym selfe to be of a hygher kynde of nature, as they be auaunced to worldlye honoure, whiche is but wynde and vanite. Of whome sayeth God by the prophet. They haue raygned, but not by me. They haue bene prices, but I knowe them not. So was Roboam kynge Salomons sonne, when he was fyrst kynge, auaunced in his herte, when the people of Israell came to hym and sayde: Thy father in hys laste dayes, putte vpon vs a greate charge, we desyre the that thou woldeste make it lyghter, and

Ose.8.

2 para.10

we

we wyll serue the. The kynge
ared councell to the older wyse
men, whiche aduysed hym to
aunswere them fayre and that
shulde be beste. But he forsoke
these wyse mens cõcelles, and
dydde after chyldren that were
his playfelowes, and sayde to
the people, when they came a-
gayne. My least fynger is byg-
ger thē my fathers rygge bone.
My father greued you some-
what but I wyll adde more.
The people herynge thys, rebel
led agaynste hym. And sythens
the tyme, came neuer the kynge
dome hole togyther agayne.
Wherfore it is good for rulers
to take sobre councell, and to
eschewe eare rounders and al-
wayes to haue an eye of loue
to the comens, that they rule.
For know they wel, be they ne-
uer so high, that they shal come

before a higher iudge to gyue a rekenyng. The secoode questiō. Howe haste thou ruled, that is the people, & ỹ office, that thou haddest to gouerne, thou that haste bene a iudge in causes of poore mē? How hast thou kept this cōmaūdement of god? that thou shalt not take hede, to the person of the poore mā, to be the harder to him for hys pouertie, nor thou shalt haue respecte to the ryche mans countenaūte to spare or fauour him, in wrong
Deu.9. for his riches. Oh Lorde God, what abusiō is there amonge officers of both partes nowe a dayes? yf a great mā pleate w a poore mā to haue ought, that he holdeth, euery officer shalbe ready, to further al that he may the rich mā in his cause that he maye haue the ende that the desyreth. But yf a poore mā pleate with

with a ryche, then shal there be so many delayes, that thoughe the poore mans ryghte be open to all the countrey for pure defaute of spendyng, he shalbe cõstrayned to let his cause falle. Shyryffes & baylyffes wyll returne poore mens wrytes wyth a tarde venit excepte they fele money in theyr handes. And yet I heare say, of men that haue proued both courtes, that the court that is called more spirituall christen, is more cursed. Therfore it is truely sayed. Gyftes they take out of mens bosomes, to subuert the wayes of ryght iudgemẽt. But in especial the wordes of Christ be to be feared: In what iudgement ye iudge other, your selfe shall receyue the same. As ye measure to other. &c. when ye shall come to giue your accõpt. The third

Pro. 13.

Mat. 7.

question: how hast thou lyued, thou that iudgeste & punyscheste other for trespassyng. It behoueth ỹ that punyscheste other mẽ for theyr trespasses to eschewe and flee the wyckednes of them For yf thy selfe do vnlawfully iudgyng other, thou condempneste thy selfe: syth thou doest ỹ thynge that thou dampneste.

Roma. 2. Paule sayth, why teacheste thou not thy selfe that teacheste other? why stealeste thou that teacheste other men not to steale. Howe shall that man take rule of other that can not go before thẽ in good lyuyng? And when any mã stãdeth before him in iudgemen: he muste take hede before what iudge he shal stande hym selfe, to take his iudgement after his dedes. But it is to be feared that many fare, as the two false preestes, that wolde haue dam-

damned to deth holy Susan, for that she wolde not cõsent vnto theyr lechery. Of the whiche it is wrytten: they turned away theyr eyes for that they wolde not se heuen, nor haue minde of right iudgemẽt. And so it forti-neth oft ẏ they which are more worthy to be hãged, dãpne them that be lesse worthy. As Socra-tes the philosopher, who on a tyme was demaunded why he dyd laugh. For I se, sayed he, great theues leade a lytle these to hangyng. I praye you whether is he a greater these, that taketh awaye a mans house, & hys lande frõ him & hys heyres for euermore, or he ẏ for greate nede stealeth a shepe or a calfe. And suppose you that somtyme we haue not such Iudges, and mẽ of law thẽ selfe very extor-cioners & bribours. And they

Susana.

Socrates

Valerius maximus libro.7.

iudge other to deth. But I aduise the, ẏ iudgest other men, to remẽbre that thou shalte come into iudgement, & gyue a reke-
The 3. dayly nynge of thy daylywycke. The thirde daylye, ẏ shalbe called to this dreful dome, shalbe euery christẽ mã, that shal rekẽ to his lorde God, for the goodes that he hath had of his. And here I wil speake but of this question that is, howe hast thou gouerned the & thy goodes, and how hast thou entred here to thi goodes. Beware ye that haue gotten any goodes wrongfully, either takẽ by extorcion, by stelth vsury, or deceyte, wo shall be to you at this dresull day. For as
Austen. saint Austen sayth, if he be cast in to the fyer, that hath not gyuen of his owne goodnes ryghteously gotten: where thinkeste thou, ẏ he shalbe cast, that hath stolen

stolen other mens goodes? And yf he shal bren wt the fende, that hath not clothed ẏ naked: whet iudgest thou ẏ he shal brenne, ẏ hath made naked them ẏ were clothed. But two thīges, make mē thus to liue by rape of other mens goodes, ẏ is desyre of honour, & drede of pouertie. And what vengeaūce falleth on this sin of couetous, ye may se by a figure of scripture whē the angel sayed to the prophet zachary: lift vp thyne eyen & se what is ẏ, that goeth out. And ẏ prophet asked, what is ẏ? Thē the angel sayed, thys is the pot goyng out, ẏ is the eye of the erth. And there was a wayghte of lead: And there was a woman sitting in ẏ middest of the pot. And he toke the gobbet of lead & cast it into the pottes mouth, the womans name was vnpie-

Moralli. Grego. 8.

Zacha. 6.

tie. And the prophete lyfte vp his eyen, and se two wemē lyke spirites in the ayer, with wynges lyke vnto kytes or puttockes, and they caryed vp the potte betwene heauen and erth And the prophete asked the angell whyther they wolde cary thys pot. And he sayed into the lande of Samary. This potte is couetyse. For as a pot hath a wyde open mouthe, so couetousnes gapeth euermore after worldlye good ryches, and honour. And as the lycoure in the pot profyteth not to the potte selfe, but them that drawe and drynke therof, so worldy good oft profyteth not the keper but other that come after as it is wrytten: he that hath money shall haue no frute of it. And this couetous is the eye of couetous men, for they be blynde to se

Exposi-tio.

Eccle. 5.

se how they shulde come to heauē. But to wynne worldly thinges they can se manye wayes like to owles & nighterowes ẏ better se by nyght then by day. The peyce of lead is the synne of obstinatiō, ẏ womā sytting in the pot is vnipietie as the aū gel sayth that foloweth, & is cōpanion of auarice. A man thorow auarice doth lose the pitie that he shulde haue of the myschefe of his soule, sythens often men lese the lyfe of theyr soule by deadly sinne, that they cōmit to get riches. And also they lose the pitie, that they shulde haue to theyr bodyes, puttynge them selfe to many great parels and ieupardies of their bodies both by see & by lande, and leseth cōpassion towardes other men, & al maketh couetyse. The pot is stopped wt thys gobbet of lead

when

whē vnipiette is closed thus by synne of obstinacyon, by couedousnes ẏ it maye not go out of the kepers hart by repentaūce.
Job.20. As Job sayeth, when he is fulfylled he shall be stopped. The ii. womē that bare vp the pot, were pryde & luste of fleshe that in the scripture be called ẏ two doughters of the water leche, cryeng. Brynge, brynge, & they had wynges. The fyrste woman that is pryde, hath two wynges, the fyrste wynge be graces or gyftes spiritual, as connyng wysdome, councell, and suche other, for which gyftes oft men were proud. The secōde winge is bodylye grace or gyftes, as strength, beautie, ancetry with such other, of which often men waxe proude. The wynges of the seconde womā be fleshly desires, & they be glotony, & slouth

Of

Of glattony speaketh the holy doctour saint Gregory, sayeng whē the bellye is fulfylled, the pyckes of lechery be stirred. Of slouth sayth the great doctour saynt Austen, that Loth: whyle he was in busynes dwellynge amongeste the shrowes in Sodome he was a good man. But when he was in the hyl ydle, in drōkennes, he laye by his owne doughters. And these wemen had winges like gleydes or put tockes, that with cryeng boyce go sekyng theyr meat, as Bartholomeus sayeth. Thus fareth the couetousnes and feruent desyre of fleshly men, as wytnesseth saint Austen. Wo se sayth he, that rauenous fysshes haue some measure, for whē they hōger, they do rape and eate, but when they be ful they spare. Onely couetous men maye not

Gregori.

Augusti. de cōfli-tu virtu-tis et vi-ciorum.

Bartholomeus de proprietatibus rerum.

Austen.

be

be fulfylled or satisfyed, euer he taketh, & neuer hath he ynough neither dredeth he god or shame of men, neyther spare he father neither knoweth mother, with hys brother accordeth he not. nor wyth hys frende kepeth he stough, he oppresseth widowes and harmeth motherlesse chyldren, fre men he maketh bonde, and bryngeth forth false wytnesse. He occupyeth deadmens goodes, as thoughe he neuer shulde dye. What madnes is thys, sayeth thys doctour thus to lese lyfe and grace, and procure the soules dampnation, to wynne golde, and lose heauen. And therefore sayeth the Prophete, vnhappynes shall compasse them rounde aboute, trauayle and vnryghteousnes in the myddes, amonge them Also Innocentius speakynge of

Augustinus.

Psal. 54.

Innocentius.

the

the harme that commeth of co-
uetousnes sayeth. Oh how ma-
nye men hath couetousnes de-
ceyued and spylled: For cou-
tousnes of reward of gyftes
that the kyng Balat promysed
Balaam he wolde haue cursed
the people of god, notwythstan- Nu. 22.
dynge his owne Asse reproued
him in his owne cõsciẽce, & al y
was in him reproued & hurt his
fote at a wall. And yet was he
ouercome and led awaye wyth
couetousnes, whyche enforsed
hym what he mighte. Achar. Iosu. 7.
was stoned, for couetousnes
made him steale gold & precious
clothes agaynst gods cõmaũde-
ment. Gehesie was striken with 4. Reg. 5.
misery, for that he sold a mans
healty, that came by the grace
of god. Iudas for couetousnes
solde Christe, and afterwarde
hanged him selfe. Anany & Sa- Actu. 5.
phira

phira hys wyfe dyd dye sodenlye, for bycause they denyed to Peter the price or sūme of money that they receyued. Couetyse is cause, that ryche mē eate pooze men, euen as beastes eate grasse kepyng it vnder, thys is dayly sene. For yf a ryche man haue a felde, & in the myddest or on the oute syde a pooze man haue but one acre, or yf a ryche man haue a hole strete saue one house that same pooze brother of hys oweth he neuer seaseth tyl that he haue gotten thatout of the pooze mans hande, other by prayenge or entreatynge or pursuynge. Thus fareth it by kynge Achab ẏ by the procurement of his false Quene Iesabel, slew the pooze mā Naboth for that he wolde not sel hym his vyneyarde lyeng by his palayse. Where vpon saith saint

Ambrose.

Ambrose. How farre wyll ye ryche men stretche out your couetousnes, wyll ye dwell alone vpon the earth, & haue no poore man wyth you? why put you out your felowe in kynde, and chalenge to your selfe the possession, that kynde and nature hath made cõmen to al mẽ both poore and ryche? The erth was made cõmen, & wyl ye rych men chalenge proper right therein? Nature and kinde knoweth no ryches, for she bringeth forth al maner of men poore: we be not gotten wyth ryche clothes, nor borne with golde and syluer. Naked bryngeth vs nature & kynde into this world both nedy of meate and drinke. Naked the earth taketh vs agayne, as naked euen as she bryngeth vs hither. And the sepulcre can she not close wyth vs our possessi-

Ambro. de tuo, lib. bello de Naboth.

ons

ons and ryches. Kynde maketh no differēce betwene poore and ryche, neither in cōmyng hither neither in goyng hence, al after one maner bryngeth she forth, all after one maner closeth she the graue. Who so euer maketh difference betwene poore & ryche, abyde tyl they haue lyen a lytle space in the graue, & then open & loke amonge the deade bones, who was ryche, & who was poore. Except it be as thus, that no clothes be rotten with the rych then wych the poore. And that endamageth thē that be alyue, & profyteth not them that be deade. Thus sayeth the holy doctour, of suche extorcioners it is wrytten: other mens feldes they repe, and of the vine of hym ỹ hath bene oppressed, they plucke away the grapes. They leaue men naked, & plucke

Iob 24.

awaye

awaye theyr clothes, that they haue not where w̄ to couer thē frō colde. And they lifte vp this pot, (that I spake of before) betwene heauen and earth, for couetousnes of mē, nether hath charitie in earth to theyr bre-thren, nor to god of heuen, and they beare this potte into the lāde of Synear) that is to say) into the lande of stenche (that is) hell. For there is stenche in stede of swete smellynge. Be-ware ỹ thou go not wyth thys pot nor with the womā therein in anye case, take hede ỹ thou not mary with her. For then ye must be both one. Thys is that lecherous woman & ful of flesh-ly delytes, wyth whom kynges & marchauntes haue cōmitted lechery here in erth, & wyth her vertues they haue bene made ryche, whose dānation is writ-

ten in the booke of reuelations
of saint Iohn by these wordes.
In one daye shall her plages
come. Death sorowe, and hon-
ger and fyer shall brenne her.
For stronge is God that wyll
auēge hym on her. The kynges
of the earth that haue done le-
chery with her, & haue lyued in
her delytes, when they shall se
the smoke of her brenning, shal
stande a farre of wepinge & way
lynge, yea cryenge alas, alas,
that greate cytie that was clo-
thed with pysse, purple & brasel
& ouergylt with golde & precyus
stones & pearle, for in one hour
all these greate ryches shall be
destroyed. Thē shall they say ꝑ
shalbe dāpned w̄ her, we haue
erred frō the way of truth, & in
the light of ryght wysenes hath
not shyned vpon vs, & the Sūne
of vnderstādyng hath not ryssen
to

to vs, we haue bene made wea-
ry in the waye of wickednes &
of lustes, & haue gone the harde
wayes, but the waye of truthe
we know not, what hath pryde
profyted vs? or the beste of our
ryches, what hathe it broughte
vnto vs? All is gone as a sha-
dow of death & we can now
shewe no maner of holynes to
our kynred. In our wickednes
we be wasted awaye. Thynk
therfore I cõsel the how thou
shalte gyue a rekenynge of thy
baylywyke when he shall say.
Redde rationẽ villicatiõis tue.
¶ The. ii. part of thys sermon.

HEre shulde be asked how
haste ỹ gouerned, thy wyfe
thy chyldrẽ & seruauntes,
haste ỹ brought them vp after
the lawes of god & cõtinued thẽ
there in almoch as lyeth in thy
power. But yf ỹ haste broughte

then vp after an other waye, or
suffred thē to go at theyr owne
wyll, thīke not but thou muste
gyue accomptes therfore, when
shalbe sayd, redde rationē villi-
cationis tue. But & if thou wilt
auoyde all the strayt & hard ac-
cōptes. I cōcell the what soe-
uer thou be, to fal & cleaue vnto
the mercye and goodnes of god
thrōughe Chrystes demerytes,
with a lyuely fayth & repenting
herte of thyne iniquites. And
nowe therfore betware of thy
lyfe in tyme paste & amēde. And
yf thou do not, & that in tyme,
who shall graūt the pardone &
releafe of this thy accomptes.

IN this seconde parte, with
the helpe of God, I wyll
shewe fyrst, who shal cal vs
to this rekening, Secōdarely be
fore whō we shal rekē. Finally
what punishmente shalbe to the
that

þ be found false seruaunts & wyc-
ked & what reward shalbe giuē
thē þ be founde faithfull & trew
seruaūtes. For the fyrst ye shall
know þ there be two Iudgemē-
tes, thē fyrst anone after the de-
parting of the body & the soule
which is a yticuler dome, wher
of speaketh luke in his gospel,
The seconde dome shalbe anone
after the generall resurrection;
and that shalbe vniuersall, and
of this speaketh sait mathewe
To the fyrst shal euery man be
called one after another, as Mat. 27
the worlde passeth. To the. ii.
shall we come all togyther in
the twynkyng of an eye. To the
i. mē shalbe called by. iii. sōners
or sergeaūtes. The fyrst is sych
nes, the. ii. age, the. iii. deathe.
The fyrste warneth. The second
threteneth, & the thyrde taketh.
This is a kyndly order but som

tyme it falleth vnkindlye. For some dye, ẏ neuer wyste what was sickenes. nor age, as chyldrē ẏ be sodenly slain. And some yea & the most part now adays ẏ dye, depart before theyr pure & naturall age of death. Therfore I saye, that the fyrst, that calleth vs to this especyal iudgement, is sycknes, and this is double, for some is sicknes that foloweth al mankynde, for that euery man hath it. And some is sicknes, that some men haue but not all, yea, the. i. sycknes is double, for some is within, in the myddest of the soule & some is without in the feblenesse of the bodye, that neades must be destroyed, in whom cōtinuance of tyme, hymselfe, is cause of corruptiō. As the Philosopher sayth that there be feblenesse in sycknes. Nowe may a man see

Notetur.

hereby

herebi ẏ though a man shut out of his house, (ẏ is hys herte) al maner of worldlye and fleshlye thought yet wͤ al ẏ euer he cando shal he skātly suffice to thīke onelye on God, the space of a Pater noster whyle. But some other thought of thynges that be passig, entreth into the soule and draweth her from the contēplation. But Oh, good God what a sicknes is this, & heuye burthen, vppon the sonnes of Adā. That on the foule mucke and dounge of the worlde, we can thynke longe ynoughe, but on the Lorde whome the soule shulde haue most delectatiō by, we canne not thynke so lytle a space, but that the cockle wyll entre amonge the wheat. Of this syckenes spake. S Paule whē he sayd, I se an other law in my mēbres: rebellig agaynst

the law of my spyrite & takyng me to the law of sinne. So that it fareth by vs as it doth by a. mā ẏ wold loke stedfastly agenst the sōne, & can not endure long for nothyng. & yet for no defaut ẏ is in the sonne, for it is most cleare in hym selfe, & so by reasō best shulde be sene, but it is for the febleneſſe of mannes eyes.

Gene. 3. Ryghte so sythens Adam oure fyrste father was putte oute of Paradyse, all hys of spryngе haue bene thus syche, as the

Eze. 18. Prophet sayeth, Oure fathers haue eaten a bytter grape, and the teeth of theyr chyldren be waxen an edge. The seconde sickenes, that is cōmynge to al mākynd, cōmeth of feblenes of body, as hunger, thyrste, colde,

Job. 14. heate, sorow, werynes, and many other, as Job sayth. A man that is borne of a womā lyuing

a lytle tyme, is fylled with ma-
ny myſeryes. But there be o-
ther ſyckneſſes ẏ come to ſome
men, but not to all, as Lepzye,
Palſye, feuers, dzopſyes blyn-
dnes, & many other, as it is ſaid
to ẏ people of Iſrael, in ſcryp-
ture, But yf ẏ kepe the cõmaun-
dementes, that be wzytte in the Deutro
booke of lyfe, I ſhall encreace
thy ſozowes and ẏ ſyckines of
thy ſeede, great ſyckines & longe
abydyng: moſt euyls, & awaye
cõtynuing. And ye ſhall vnder-
ſtande, that god ſendethe ſuche
ſyckenes, other whyle to good
mẽ, & ſomtymes to ſhzewes. To
good men God dothit foz two
cauſes, & that I ſayde of ſyck-
nes. I wold it to be vnderſtãde
of all maner of tribulatiõ. The
fyzſt cauſe, foz that they ſhulde
euer knowe, that they haue no
infection of thẽ ſelfe, but of god
onelye

Corin.12. onelye and to encrease in meke-
nes. Of this sayth Paule. Lest
the greatnes of reuelatiō, lyfte
or extol me vp into pride to me
is gyuen the pricke of my fleshe
thaūges of Sathanas to smyte
me on ẏ neck wherfore I haue
thryse prayed god ẏ it shuld go
fro me, & he aūswered vnto me
my grace is sufficient, for ẏ ver-
tue is fulfylled in syckenes w̄ in
thus sayeth the glose, The fēde
axynge Iob, to be tempted, was
harde, & not the apostle axynge
his tēptatiō to be remoued, god
herd hi that shulde be dāpned, &
he herd not hym that he wolde
saue. Also God sendeth saintes
oftentymes sycknes, & persecu-
tion, to gyue vs synfull wret-
chēs ensample of pacyence. For
yf he shuld suffre his saintes to
haue suche tribulation in thys
world, & thāke hi therof muche
more

more we wretches, ẏ god hath sende to, not a hundreth part of theyr sorow, shuld bere it meke lye. Sithens we haue deserued a thousande tymes so moche as they haue, wherfore as we rede of Thobe, that on a day as he was werye of buryeng of pore men, the whiche shulde els haue ben vnburyed, and haue bene eaten of houndes, and foules, as the Carrien of other vnreasonable beastes, as he for wearynes was layed to reste (thorowe the sufferaunce of God) the swallowes that bredde aboue in the house made ordure and donged in his eyen, where by he waxed blynde. This is wrytten, that God suffred this temptacion to come to hym, for an ensample of paciens to all the ẏ came after. And so was also the temptatiō of holy Job

Thobi. 2.

and

and though Thoby frome his childehode euermore dyd dread God, and kepe his cōmaundementes, yet was he not agreaued agaynste god, though that the myscheuous blyndnes fell to hym, but vnmeuablye, dwelled in the drede of god, thankig hym all the dayes of his lyfe.

Loo here scrypture expresselye sayth ẏ god suffred that holye mā to haue this sycknes to gyue other that come after hym, an ensāple of pacience. And also sometyme god sendeth sycknes & tribulatiō to wycked mē, & that for. ii. causes. Fyrste for that they shulde loue God, and leaue theyr synne, as it is wryten: Theyr sycknes are multiplyed, and after they hasted to Godward. For we se oftē mē in sycknes know theyr God, that neuer wolde haue tourned to him

him whyle they were hole. Als god sendeth sickenes often to al-gaste other mē, leste they shulde folowe theyr sinne. As the syck-nes of Antioche, whome God smote wᵗ suche a plage ꝑ wor-mes scatered out of his body he beyng alyue. And the stynche was so great, and foule ꝑ hys frendes were wery therwith & might not suffre it, yea at lēgth he myghte not abyde his owne stench, & thē began he to knowe hym selfe, & sayd, it is ryghtfull to be subiecte to god, and a mor tall man not to hold him equal with god. And the storye sayth he asked mercy of god, of whō he coulde none haue, & he made a vowe to God, that he wolde make the Cytye of Jerusalem free & the Jues as free, as the mē of Athenes, & that he wolde honour Goddes Temple with Antioch.

precyous

pretyous stones, & also array & multiplye the holy vessels, and fynde of his owne landes ỹ costes & expẽses pertaynynge to ỹ sacrifyce, & that he wold become a Jewe, & go ouer all the lande preachyng gods lawe. And yet god gaue hym no mercy for nother was there in hī contricyon nor repentaūce that sprynge of fayth, but of odious payn. For what was in hī to forsake hys wickednes, whē he was vnable to do good or euyl. And by this vengeaunce ỹ god toke on thys kyng, shuld men se what it is to be disobedient to god. Also it is to be taken hede, ỹ whē sycknes cōmeth euer it sheweth that the patient is mortal, & that he shal neades dye, & thought he maye escape this sickenes, yet can he not eschewe death. And so he muste neades come to the reke-

nynge.

nynge. The seconde Somner: that shall call to thys peculyer iudgement is age and feblenes, whose propretye is, althoughe he tary w̄ the, he wyl not leaue the, tyll he hath broughte the to the ende, that is deth. But there be many though they haue this sōner w̄ them, yet they take no hede. He seth how his heed horeth, his back croketh, his breth stīketh, his teeth fallē his syght failes, his eares waxe heuye to here, what meaneth al this, but that age somneth ẏ to the dome but what more madnes can be thē a man beyng called & drawē to so dredful a rekeninge where except he answere well, he forfayteth both body & soule to dāpnation for euer, yf he se a lytle myrth, by ẏ way, he forgetteth who hath him by the sleue? So doth he that is stryken w̄ age, & hath

The second somner.

Propreties of death.

hath so greate pleasure in this worldes welth, that he forgetteth wherther he is away. Herfor sayth a holy doctoure, that amōgest al the abusions of the world moste is of an olde man that is obstinat, for he thinketh not of his oute goynge of this worlde nor of his passyng into the lyfe to come, he heareth thre messengers of deth but he beleueth thē not, & the cause is, for ẏ thre fold corde, ẏ such an olde man is boūd w̄, is hard to breke this corde is custom, ẏ is of the plattes, which be ydle youth, vn honest speach, and wicked dede. The which yf they growe w̄ a mā frō his childhode vnto mās age, they make a threfolo corde to bynde tholde man in custome of synne. Herefore saith Esay, breake the bondes of syn. Thīke therfore whosoeuer that ẏ be,

Esaye.

be, that arte this somned, thou canste not escape, but that thou muste make thy rekenynge.

The thyrde sõner to this rekenyng is deth, and his condityon is that, come he first or come he last: he spareth neither pore nor ryche, aged nor yong nor he feareth no threatnynge, he taketh heede to no prayer, nor of anye gyft, nor graunteth any respyte but without delay, he bryngeth forth mã to iudgemẽt. Therfor sayeth S. Austen, well ought euery mã to drede the day of deth For in what estate soeuer mans last day fyndeth hĩ whẽ he goth out of this world in the same estate it brĩgeth hĩ to his iudgement. Therfore sayth ỹ wise mã to his son: Sonne thinke on thy last day and ỹ shalte neuer syn. Nowe remẽbre that thou shalt rekẽ for thy bayly wyke. I sayd also,

the thirde somner. diffinitio mortis.

Augustinus.

The daye of iudgement.

also, that there was an other day of iudgement, to the which all mē shall come togyther ī the twynklynge of an eye, and this shalbe vniuersall. And lyke as to ẏ other, euery mā shalbe called w̄ thre sompners, so to this iudgement al the worlde shalbe caled w̄ thre general somners, & ryght as other thre messengers shewe a mans ende, so do these messēgers tell thēde of ẏ world The fyrst is ẏ worldes sicknes The.ii. is his age, & feblenes, & the.iii. is his ende. The sycknes of the worlde, ẏ shalt know by charyte waxynge colde, and his age and feblenes, thou shalte knowe by tokēs fulfylled, & his ende thou shalt know, by Antichrystes pursuyng. Fyrst Esay thou shalte knowe the worldes sicknes, by charitie waxīg cold Clerkes that do wryte on naturall

To know the worldes sickenes.

turall thynges saye that the bo
dye is sycke, when that his kynd
lye heate is to lytle, or when it
is to moch. Thē sythens vnder
stande as thus, that all men is
as one body, whose kyndlye or
naturall heate is charitie, that
is loue to god, and loue to thy
neyghboure, vnnaturall or vn-
kyndely heate, is lustful loue to
other creatures. Whē therfore
thou seest, that the loue of men
to godwarde, & to theyr neygh-
boures is, colde, lytle & sayntе,
& the loue to worldly thinges is
great and feruent, Then know
thou well, ỹ vnkyndely heate is
to great & vnkindely heate is to
lytle. That this is a knowlege,
of this sickes. I may proue by
Cristes auctoritie, for he hym
selfe gaue this as a signe draw
ynge to the ende of the worlde,
for that the wyckednes shal be

Matth. 24.

plenteous, charitie shall waxe colde. Therfore whē thou seest charitie, thus litle set by, of the worlde, & wickednes increase bicause ỹ worldly thinges be most set by & loued, know well, ỹ the worlde and his welth passes, & that this somner is come. And thus saieth saynte Paule, wyt thou wel, that in the last dayes shall come perylous tymes, & there shalbe men louynge them selues) that is to saye) theyr bodyes, & all thynges belongynge therto, couetousnes borne bype w̄ pryde, vnobedyence to ỹ father & mother, felowes w̄ oute affectyō, w̄ out peace, blamers, vncontinēt, vnmylde, wout benygnytie, traytoures, rebelles, swellyng, louers of lustes more thē of God, hauyng a likenes of petye, more thē the vertue ther of, & these flee ỹ, when thou seest the

2. Tim. 3.

the people of such fashiō, know thou well, that the fyrste sōner warneth all the worlde, that the daye of rekenynge draweth to warde. The seconde sōner that shall warne al the world, is the age of the world & this sheweth tokens fulfylled all readye, but I knowe well, that we be not sufficyent to knowe the tymes, that the father hath put in his owne power, to shew certaynely, the day, the yere, or the hour of iudgement. This knowledge was hedden from the very Apostles of Christ, & also from christes manhode as to shewe it vs. Neuertheles we may by auctorytie of scryptures, w̄ reasons, & expositions of holy mē, well & openly shew ẏ this day of wrath is nigh. Lest any man say in his herte, as it is wrytten of a rych man a foule bellye seruer, that

Luke.12. sayd I wyll gather all my frutes & my goodes, & I wyll say to my soule: soule ỹ hast moche goodes layde vp in store, for many yeres, take thyne ease: eate and drynke, & be merye. I shall shewe you that this day is at hãd, but how nygh I cã not say, nor wyl not. For yt Paule

1. Cor.10. sayde now for a. M. ccc. yeare & more past, we be those to whõ thendes of the worlde be come moch more may we say ỹ same that be so moche nere the ende thẽ he was: Also. S. Iohn Chri

Chrisostomus. sostome saith. Thou seest darknes ouer al & why douteste thou that the day is at an end? Fyrst on the valleys is darknes whẽ the day draweth downwarde, whẽ therfore thou seest the valleys darke, why douteste ỹ whether it be nere nyght or no. But

A proper similitude yf thou se the sunne so lowe ỹ darknes

darknes be vpō the hylles thou wylt say doubtles ẏ it is nyght Ryght so yf thou se in the secu-ler men, that darkenes of synne beginneth to haue the maystry, it is a token that the worlb en deth. But when thou seest preestes, that be put in the top or suffrauncye of spirituall dig-nitie, & that shulde be as hylles amongest the cominaltie of the people in perfytte lyuynge, that darkenes of syn hath gotte the vpperhande of them: who doub teth but ẏ the worlde is at an ende? Also Abbas Joachī in ẏ exposition of Jeremy saieth, ẏ from the yere of our Lorde. M. CC. al tymes be to be suspected & we be past this suspecte tyme nyghe two hundreth yeares. Joachin⁹

And mayde yldegar, in the boke of her prophesies, yf it be lefull to gyue them credite, in ẏ thyrde Mayde yldeg.

parte the.xi. vision and seuẽtie chapter, moueth thys reason.

Aduerte. Ryght as in the seuen thousãde yeares the worlde shall passe, and as in the syxth daye man was made and fourmed, so in syxe thousande yeares, he was brought agayne and reformed, and as in the seuenth daye, the worlde was ful made, and god rested of his werkyng, so in seuẽth thousãde yere, the nũbre of them ẏ shalbe saued, shalbe fulfylled, & then shal ẏ sayntes holy rest in body & soule. ẏf then it be so as it semeth by thys maydens wordes, ẏ seuen thousande yeres in passynge of the worlde accorde to ẏ seuen daies in makyng of it. Let vs se what it wanteth, ẏ these seuen thousande yeares be not fulfylled. For yf we nũbre the yeares frõ the natiuitie of Christe, to the

yeres

yeres frō the begynnyng of the
worlde, to Christes commyng,
folowyng the mynde of Austen Augusti-
Bede, Origene, & the perfectest nus.
doctours teaching on this mat
ter. It is passed nowe almoost
syxe thousande, and syxe hun-
dreth yeares, as it is open in a
boke called Speculū iudiciale.
So it fololoweth ỳ thys daye
is more then halfe gone, yf we
shulde giue credēce to this may Mat. 24.
dens reason. But yf we leane
to the gospell of Matthew, we
shall fynde ỳ the disciples axed
of Christ thre questions. Fyrste
what tyme the citie of Jerusa-
lem shulde be destroyed. The
seconde, what tokens were of
his cōming toiudgement. Third
what signe shulde be of thende
of the worlde. And Christ gaue
no certen tyme of these thinges
when they shuld fal, but he gaue
then

thē tokens, by the whyche they myght know when they drewe neare. To the fyrst question of the destruction of Jerusalem, he sayed when the Romaynes come to beseige ỹ citie, thē sone after it shall be destroyed. And as to the seconde & the thyrde, he gaue them many tokens, as were these, that realme shal rise agaynste realme, and people agaynste people, and that there shulde be pestilence, and earthquakes, ỹ whyche we haue sene in oure dayes. But the laste token that he gaue was thys. When ye se ỹ abhomination of holynes spoken of by Daniell, standyng on the sanctuary: thē who so readeth, let him understande. Upon whyche texte argueth a doctour in a boke that he maketh of the ende of the worlde, yt the wordes of Daniell

Nota.

niell haue authoritie (as God sayeth they haue (then it sufficeth to numbre the yeres of the worlde, to take ỹ Daniell hath writtē. Now Daniel in the .xii. chapter, speaking of this abhomination, signifieth by the ceasynge of the holynes of the Jewes, the which fel when by Titus & Uelpasian Jerusalē was destroyed, and the people of Jewes were disparkeled in al the worlde. And this abhomination, as doctours saye, shal be in the greate Antichristes dayes, a thousande, two hundreth, and xc. dayes. Nowe proueth thys doctour that a day must be taken for a yere, both by authoritie of scripture in ỹ same place and in other, and also by reason: and so it is thought to this clerke, that the greatest membre of Antichrist shal come and appeare Dan 12.

peare more in the .xiiii. hūdreth yeare from the byrth of christe, then any tyme els before, which numbre of yeares is nowe fulfylled, not fully .xii. yeares wan tynge, and thys reason put not I as to shewe any certen tyme of hys commyng, seyng I haue not ẏ knowledge, but to shewe that he is nygh, but how nygh

Apoca. 6. I knowe not. But take we hede to the .iiii. parte of the seconde vision of S. John in the boke of reuelations, in ẏ which vnder the openīg of seuē seales, is declared the state of the churche, from the tyme of Chryst to he ende of the world. The .iiii. fyrste Seales shew the estate of the church, frō the tyme of christ to the tyme of Antichrystes appearing, and his foregoers, the

The fyrst seale. whiche is shewed in the openīg of the other seales. The openynge

nynge of the fyrste seale, telleth the state of the churche in the tyme of preachynge of Chryste and his apostles, For then the fyrst beast that is a Lyon, gaue his voyce, that betokeneth the preachers of Chrystes resurrectyon, and his ascension. For then wente oute a whyte horse and he that sate vpon hym had a bowe in his hande, and he wente forthe ouercomynge to ouercome. By thys whyte horse we vnderstande the cleane lyfe and conuersatyon, that those preachers had, & by the bowe, theyr true preachyng, pryckyng sorow or repentaunce, in mens hartes for theyr synnes without flatteryng, They went out of Jewrye that they came of, wynnig and ouercoming some of the Jewes, & made theym to leaue the truste ỹ they hadde in tholde

Expositi.

tholde lawe, & to beleue i Jesus Chryst & folowe his teachynge and they went out to ouercome the paynems, shewyng to them that theyr ymages were no goddes, but mans werke vnmyghtie to saue thē self, or any other drawyng thē to ỹ beleue of Jesu Chryst God and man. In the openynge of the seconde seale, there cryed a calfe: whiche was a beaste wonte to be slayne, and offred to god in the olde lawe. This sheweth the state of the churche in the tyme of marters that for theyr stedfast preaching and for the trouthe of goddes worde sheed theyr bloude, and that is betokened by the redde horse that went out at the openynge a this seale, and this estate began at Nero the cursed Emperour, and endured to the tyme of Constantyne the great

The. 2. seale.

Expositio.

Nero.

Constantinus magnus.

that

that endowed the churche. In this tyme many of Chrystes seruaũtes, and namely the leaders of Chrystes flocke were slayne and of .xxii. Bilshops of Rome that were before the tyme of Siluester, the fyrst, I reade but of foure, but ẏ they were martyrs And also in ẏ time of Diocletian the Emperour the persecution of Chrysten men was so greate, that in .xxx. dayes, were slayne .xxii. thousande mẽ and women in diuers coũtreis for the lawe of God. The openyng of the thyrde seale, telleth the state of the churche in the tyme of heretykes that is figured by the blacke horse for false vnderstãdyng of scripture. For then cryed the thyrde beast, that is a man, for at that tyme was it nedeful for to preach the mysterye of Chrystes incarnation and

Siluester.

The third seale.

Exposit.

and paſſion, agaynſte the here-
tyques that take amyſſe theſe
poyntes. Howe chriſt toke very
mankynde of Mary, he beyng
god as he was before, and hys
mother beynge mayde before &
after. The opining of ỹ fourth
The.iiii. ſeale. telleth ỹ ſtate of ỹ church
Hypocriti. in the tyme of hypocrites, that
be tokened by the pale horſe, ỹ
be ſignes of penaũce wythout
forth, to blynde the people. And
he that ſat vpon the horſe, hys
name was death. For they flee
goſtly them that they lede and
teache to God by other wayes
thẽ by chriſt. And hel foloweth
them, for hell receyueth thoſe ỹ
theſe men deceiue. At that tyme
ſhall it be nede that the fourth
beaſte, that in the Egle flyeth
hyghest of all fowles, make his
crye, to rayſe vp the goſpel, and
to prayſe goddes lawe aboue
al

al other, lest mennes wytte and
theyr traditions, treade downe
and ouergrow the law of God,
by enfourmyng of these hypo-
crites. And thys is ỳ last estate
that is or shalbe in the churche,
before the commyng and cleare
appearynge of the great mem-
bre of Antichrist. The openyng
of the fyfth seale, sheweth the
state of the churche, that then
shal folow. And the delyre, that
the folowers of goddes lawe,
shall haue, after the ende of
thys worlde, to be delyuered of
thys woo. The openynge of
the fyrste seale, telleth the state
of the churche, in the tyme of
Antichristes lymmes, whiche
estate ye may knowe to be whē
ye se fulfulled, that saynt John
prophelyed to fall in the ope-
nynge of this seale, where he
sayth After this I se foure an-

The fifth seale.

The. 6. seale.

gelles standyng vpon foure cor-
ners of the earth, holdynge the
foure wyndes ỳ they blow not
vpon the earth vpō the sea, nor
Note. vpon the trees. The .iiii. angles
be the nombre of all the deuyls
ministers that in those dayes,
to do theyr mayster pleasure,
shall stoppe the foure wyndes,
that be the foure Gospels to be
preached, & shall let the breathe
of the holye goost to falle vpon
men, that they myghte mourne
for theyr synne, to amēde they,
lyfe, and also vpon theym that
wolde encrease in vertue, and
vpon perfecte men: what after
this is to come? but that the
The se- mysterye of the seuenth seale be
uenth shewed. ỳ he come in his owne
seale. person, whan Jesu Christ shall
slee w the breth of his mouthe
when the fende shall shewe the
vttermosse persecutiō that he &
his

his seruauntes can do to Chrystes subiectes, and that shalbe ỹ.iii. warnyng. ỹ the world shall haue to come to this last iudgemēt. In all this matter. I haue noughte sayde of my selfe, but of other doctours that be approued. I sayde also in my seconde pryncypall that it was to be knowē, before what iuge we must reken, that is, god him selfe, he that seeth all our dedes & all our thoughtes frō the begynnyng of our lyfe to thend, & he shall shewe there the hydde thynges of our hertes, openīge to all the worlde the ryghteousnes of his iudgemēt, so that by the power of God, euery mans dedes shall be shewed to all the worlde. And so it seameth by ỹ wordes of S. John in the apocalips wher he se dead mē great and little standing to the figure Apoca.

of the throne. And bokes were opened. And another boke was opened that was of lyfe, the ded men wete iudged, after the thinges that were wrytten in the bookes after theyr own
Expoſi. doynges. Theſe bokes be mens conſcience, that now be cloſed, but them ſhalbe opened to all the worlde to reade therin, bothe theyr dedes and thoughtes. And the boke of lyfe, is Chriſtes lyuinge and doctrine, that is hyddenow to then that ſhalbe dampned, throwe theyr owne malice, that councel men to folow the worlde rather then God. In the fyrſt boke ſhalbe wrytten all that we haue done. In the other all that we ſhuld haue done. And then ſhall dead men be iudged after thoſe thinges that be wrytten in the bokes. And yf that dedes that we haue

haue done, and be wrytten in the bokes of our conscience be accordynge to the boke of Christes teachyng and lyuyng the whych is the boke of lyfe, we shalbe saued or elles we shalbe dampned for the iudgementes shalbe geuen after oure workes. Loke therfore nowe what is wrytten in the boke of thy conscience whyle thou art here and yf thou fynde anye thyng contrarye to christes lyfe and teachinge scrapte it out with the knyfe, of repentaunce, and wryte it better, euermore thynkyng that thou shalte geue a rekening, &c. Also I sayed principalli that it were good to know what reward shall then be geuen to the wyse seruauntes and good, and what to false & wycked seruauntes, where vpon it is written, that the Lord Jesus Mota.

Chryst shal come to iudgement in the same body, that he tooke of Mary the virgyne. and the woundes that he suffred for oure redemption. And all that euer shall be saued, taking agayn, theyr bodyes cleauynge to the heede Chryst shalbe rauyshed metynge hym in thee ayre (as S. paule saithe) thei that shalbe dampned lyeng vpon the erth, as in a tonne of wine the dregges by death benethe, and the cleare wyne houeth aboue. Then shall Cryst axe accompt of the dedes of mercye reprouinge fals Christen men, for leauing them vndone, rehersynge the dedes of mercye, and other paynes that hys true seruauntes haue suffered in folowynge hym. Then shall those false seruauntes go wyth the deuyl, who they haue serued the earth swallo-

swallowing them into the endles fyre, and rygh̄tful men shal into euerlasting lyfe. Then shal be fulfylled that is wrytten in the booke of pryuities, wo, wo, wo shalbe vnto them that dwel on earth, wo to the painim that gaue that worshyp to dead ymages wrought with mās hande, and too other creatures, that he shoulde haue geuen to god that him made wo to the Jewe that trusteth to moch to the old law, then shall he se the son of Marie iudginge the worlde whō he despysed and crucified, wo to the falle chrysten man, that knew the wyll of god and fulfylled it not. Also wo shalbe, for the syn of thought, to the that hast shutte out of thy hert, the camilye of God, that is mynd of his passion holy cōtemplation of hys goodnes, and memorye

of his benefytes and thanke
therfore, and haste also exclude
mekenes, petye, gentylnes, &c
And haste made thyne herte a
howse of swyne, and a denne of
theues, by vnclene thoughtes
and delytes. As thou here haste
shut god out of thy hert so shall
he shut the out of heauen. Thou
hast harboured the company of
the fend, and wyth him in hell
thou shalte euer abyde. wo also
shall be for that syn of speache,
for that thou couldeste not open
thy mouth, for foule and stin-
king synne, to praise God in the
felowshyp of sayntes. Thou
hast vsed thy speache vnhone-
stlye, wyth cursyng, fraude, de-
ceyte, lyeng, forswering, scor-
nyng, and backbiting For pray-
syng, comenly is not in the
mouth of synners in the which
yf thou haddest kept thy mouth
cleane,

cleane, thou shuldest haue longe in heauen in the felowshipe of angels this blessed song Sanctus Sanctus, Sanctus, dominus, Deus omnipoteus, that is, holye holye holy art thou Lorde God almighti. Now cryeng and weping, thou shalt in the company of deuils, crye: Ue. ue. ue: quante sunt tenebre, that is, Wo, wo, wo, greate be these darknesse, wo also shal be for the synne of workes. Thou hast ben proude, thy pryde as Esay saith shall be drowned with the into hel. Thou hast ben brent wyth enuy. Through enuy of the deuil, death entred into the world and they shall folowe hym that be on hys syde as Salomon say the. Or thou be styrred wyth wrath, and euery man that beareth wrath to hys brother is gyltye of iudgemente, as christ

Salomon.

sayth

Math.5. sayth in the gospel of Mathew. Or thou hast bene slowe, and therfore dysease shall come to the as to a wayfaryng mā, and thy power shal be as of one vnarmed man, saythe the booke of Prouerbes. Or yf thou hast bene lecherous, a glotton, or a couetous mā. Know, sayth Paul, that neyther aduouterer, nor vncleane person, that is a glotton or a couetous person shall euer haue enhericaunce in the kyngdom of heauen. But fyre & brym stone & the spirite of timpestes, that is, the fend of hel shalbe parte of theyr payne. When these dampned men be in this wo, they shall synge this ruful songe, wrytten in the boke of mourninge, The ioy of our hertes is gone. Our myrth is turned to wo and sorowe. The crownes of our head is fal from vs. Alas

Proue.

Paulus.

Nota.

for

for the synne that we haue done. But ioy, ioy and ioye, shalbe vnto them that be saued, ioye in God, ioye al amonge them saluers. And ioy on of another that be saued, then are they happy, Oh how happy ar they for that theyr trauailes ben fynyshed thorow chryste, whyche brought them to so gracious an ende. Then are they happye for that they be escaped the peryles of the worlde & the payne of hell. Oh how happye ar they for the endles blysse that they haue in the syght of God.

Conclusyon.

Cui honor & gloria in secula seculorum Amen.

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Swanne.
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